

From the Editor of the Evangelist, Oberlin, June 21st 41.

Mr. Garrison:

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Dear Sir = In your paper

that received yesterday, I notice that you put me down in connection with the Editor of the N.Y. Observer, in reference to the late "National Fast." I do not count a place by the side of those editors, I must confess, as my being placed there by the editor of the Liberator makes me doubt more than any thing else, the correctness of the sentence you have quoted with disapprobation.

But let that pass. As you did not seem to apprehend my meaning, I thought I would send you a word of explanation by our friend Dr. E. D. Thoburn. A national fast, in itself, I consider as an important thing, and a fast made ~~for~~ in all respects upon the 8th chap. of Isaiah. Look over the absence of this day, you will see, I rec ammended in the two numbers of the Evangelist preceding the 14th of May. Look a ~~de~~ fast we had here, depend upon it the sermon of Prof. Tinker was based upon that chapter. The day was a day of public confession of national sins.

As stated in that same notice which you copied from, "It was a solemn day, a profitable day." So thought every one ^{we} have ^{had} speak of it. Now, with the matines of the President in appointing that day, I conceive we have nothing to do, in the sense that it should make us despise the recommendation. Here I gather from your

criticism, we differ. That seems to be the
most reason with you for objecting to
the absence of the day. Because the Pres-
ident had no good motive, in recommending
in a good thing you would not have it
absent. Now let me suggest that if
my friend Mr Garrison and all the mem-
bers of the Mass A.S. Socy were slave-
holders de facto and should still pub-
lish in the Liberator the same burning de-
nunciations against slavery, it would
be just as much my duty to heed them
as it is now. & might say they were
inconsistent, but not that they were
publishing falsehoods. No, never. So it is
with the President. He is a shameless hyp-
ocrite in not letting his servants go free.
He was hypocritical in recommending the
fast. No doubt of that. But the thing it-
self was good, and is ought to us since
it is such, and so ought this nation
to confess its abominable national
sin. I put them away, and will tell
what the motives of the President were.
This is "the A.S. party" of the Ed of the O.S.
who speaks for himself alone and not from
the place. Or it may be, if so I am willing
to abandon it. But at present, I do not
see at all that because a ~~good~~ wicked man
recommends me to do a good thing that
& shall spurn it as him too. I don't
endure his motives, but only his recom-
mendation of the devil should recommend the
abolition of slavery as of course. I would
join with him not in his motives but
in the thing. In this way, I did and do
hope that Pres. Tyler will appoint annual fes-

Moreover s. hope he will do it in the true spirit
of fasting "in that this the fast s have chosen" But
whether this is his intention or not, s still
hope he will appear there, and that the nation
will absolve them as God directs let us
confess and forsake the real sins of the nation
that we may avert the judgments of God.
You ask "what does the Evangelist mean by
saying Peter Sylvan is a professor of religion?"
Valley except the announcement of the fact
he stated, he is a professor of religion, and
therefore ought to be a Mr. He is to be
sure, "an apprepan a robber of the poor, a
man thief" as you have said. You ask if
"it delights me to see such as like him
in the Presidential chair" No, no. And my
readers know very well that s protested
against putting him there, (anabanian editor)
I that s have plainly rebuked them for
it since he has come there. s protested
with all my soul against it. You might
have said more, but did not say plainer
things than s did. You did not do not
object to it more manuously than
myself. But this shall not prevent my
following a good recommendation of his, till
s see that by so doing, s endorse his reich
and. And let me add that s have been
ready to see the cause pursued by the Liberator
A. S. Standard and Herald of freedom, in ref-
erence to the fast they have in fact unit
with the religious papers in their opposition
to that fast has been opposed at the last
the ultra reformers (s mean ultra in a broad
sense) and those opposed to all reform
this do not urge as an objection to what
you have said, for if it is true no matter
who writes with you, but it is not true,
At least so s have never seen it.

in reference to my native land "a bold recommendation from a union of Church and state" and in reference to the office of the Pres being antichristian. and cannot be filled without a renunciation of Christ; excuse me for differing entirely with you. I recommend the sixth article ~~of~~ to the slate, at least if it is unit to the church. And being a believer in the rightfulness and of civil government & the duty of establishing it & cannot agree to the latter part of it. But there is no room to agree to less. Nor will it probably avail "Quoniam Sufficit." We are engaged in the Canada colonization to a large extent. Last year we sent just half as many as there are days in the year as one every other day. Since navigation open this spring we have sent 33. & we have seen none who came in this morning (two of them set by me while I write) & they report 13 left a little behind. They say if the poor slaves in their country could brane the facilities they would not be one hundred left Canada. There would not be one hundred left there in a year. They are told the abolitionists are their enemies. - that they went to catch them & sell them to Mahile. - that they have a large pound here where they shut them up & sell and ship them off. They came here afraid of an abolitionist. One man went without eating three days. & then met an abolitionist & ran away. & even after they get as far as here their confidence is not complete. though it is wonderfully improved. If you mention any of these facts, don't tell the town where they occur, as it will render them very liable to safe, as it is larger than enough now. On our own account we have no abolition